

Registered No. R. 414.

THE BURMA NEWS



SEPTEMBER, 1934

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

Convention Notice

We have good news for the Convention goers. Had there not been a misunderstanding sometime ago the entire Convention would have been entertained. How it was I do not understand, but some of the brethren of the Karen mission understood that we had said that we could not entertain without their help. I was at the meeting but did not hear it and none of my co-workers who were there knew of any such thing being said. But it got spread abroad and so plans rather fell through. Now our Burmans have voted to entertain the Woman's Society, the Burmese Conference and the Burmans of the Convention on the delegate basis. That is, they will entertain two delegates for each church of 50 members and two delegates for each 50 over and above the first fifty. If a church does not have a full fifty members they may send two delegates. Then all officers and committee members of the Convention will be entertained in addition to the delegates. There has been some talk that the Woman's Society will meet before this date in Rangoon. If they do then the first meeting will be Thursday night, October 25. The Convention will begin on Friday night, October 26.

Will all missionaries who plan to attend these meetings please send me at once a tentative statement of their purpose? This will enable us to make some preliminary preparations for their entertainment. Later we will be able to get your positive statement.

I wish missionaries who have churches under their supervision would send me the names of these churches with the name and address of the person to whom the church here may send a letter relative to the delegates who will be coming. We wish to know just how many to expect.

Lewis B. Rogers.



Seeds For Sale

American Yellow Sweet Corn	12	As. lb.
Pole Lima Beans	6	" "
Onion Seed	4	" oz.
Chinese Mustard	4	" "

B. C. Case, Pyinmana.



Dawson Bank Debentures

The Mission Treasurer has carefully gone over the list of debentures which have been drawn for payment November 1st and has notified those whose numbers are on the list.

THE BURMA NEWS

H. W. SMITH, *Editor.*

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Rangoon, Burma, September, 1934

No. 9

Miss Frances E. Crooks

Miss Francis E. Crooks has gone from among us and we cannot yet seem to realize that it is so. I presume the reason for this feeling is to be found in the fact that I was ill with the influenza at the same time that she was, and never saw her after she took ill.

She became so ill on Tuesday, June 26, that Miss Anderson and Mrs. Conrad, in consultation with Miss Crooks thought it best to call a physician. Dr. deSilva was called and found Miss Crooks' condition was serious on her first visit. From that time until Miss Crooks passed away, Dr. deSilva came often and in consultation with Drs. Nair and Irvine, the Civil Surgeon, she did every thing humanly possible to save her life.

We came to know the anxiety and burden which a faithful physician bears under such circumstances. She did so hate to see her patient sinking from day to day and yet she knew it was almost inevitable.

It was nearly thirteen years ago that Mrs. Conrad and I discovered two of Miss Crooks' beautiful characteristics.

The first of these was her thoughtfulness in little things. I think one's greatness is often determined by the attention they give to little things, especially with reference to others and others' happiness.

It was on the 2nd December, 1921,

the day of our wedding here in Bassein. We had arrived in Bassein a day or so earlier and were busy with the preparations for the wedding. Miss Crooks, Miss Stevens and, I think, Miss Pound, had arranged for flowers for the flower-girls and for the decorations. Miss Stevens went to the bazaar to get the flowers, but the bazaar women would not let her have them since it was Miss Crooks who had ordered them. It was Miss Crooks who went herself then and brought them back. She also made arrangements for the bridal bouquet.

The second trait was her love of flowers. She entered into our lives and friendship carrying flowers and that little act of kindness and love has never been forgotten. Her love for flowers has been manifested on many occasions during the several years she has been here in Bassein since that first time.

She was often seen in the compound giving instructions to the mahli in regard to the planting of seeds, or the transplanting of bulbs and the care of the plants. It was only a day or two before she took sick that I saw her about this work. I have always thought of flowers as expressing God's beautiful thoughts, and of people who loved flowers as understanding those thoughts.

I have always thought of her as one of my good friends. We have

had many arguments, but never let our opinions interfere with our friendship. This friendship has not ceased, it will continue and Miss Crooks will live in our memory until we can see and meet her again face to face.

Just how much she suffered no one knows. She had not been well since her return from Taunggyi in May, but no one seemed to know it. Very reluctantly she gave out this information and only after she realized she was very ill. Patiently and in silence she bore her suffering until the last.

Miss Crooks was almost slavishly conscientious in her attendance at religious services. Nothing could detain her when there was a service in the Chapel or in the School. How often we have passed the little Burmese Church at their prayer meeting time on Wednesday evening, and although there may have been only three or four Burmans present, yet Miss Crooks could always be seen. It was one of her strong convictions that she must attend all the religious services on the Burmese compound, and one who knew her could not but respect her for her faithfulness.

It is a sad blow to us all in Bassein, but most of all for Miss Anderson, who has been so intimately associated with her for some years now, and who naturally has had the heaviest burden to bear, both during her illness and since.

She is gone and the Burmese Community will miss her, as will our Mission group here in Bassein.

C. L. Conrad.

♦ ♦ ♦

Judge J. H. Merriam

The funeral of the late Judge J. H. Merriam, of Pasadena, Calif., called out an attendance which filled the large auditorium of the First Baptist Church, June 22, 1934. Some of the tributes paid to his memory follow:—

"The greatest contribution one can make to a cause is to give his life to it. This is far greater than the gift of any money."

"In his youth J. Howard Merriam made the cause of Christ his major goal in life, and through all the seventy years held steadily on toward that end. His was the stout heart which was willing to espouse a cause of right and truth in its early days of growth and help bring it up into prominence and success. The cause of temperance, of Christian education, of Christian missions, ever found in him an earnest advocate and friend.

He and Mrs. Merriam (who was formerly Mrs. Arthur Carson of the Burman mission) frequently gathered about them, in their hospitable home, the members of that mission who lived in Southern California and renewed rich fellowships.

He chose to build his life into the Christian home, the church, the school and the missionary enterprise. He built into it that which will abide, and his work will not be lost.

There is a sense of loneliness when such helpers drop at our side. There is sadness in our mission in Burma, and in the Chin hills, at the news of his having laid down his work. There is a sense of loss among the friends of Redlands University that the chairman of their Executive Committee of the Board has passed away.

God give us men to take his place in all these spheres of activity — men with empires in their visions, and new era's in their brains."

♦ ♦ ♦

W. C. T. U. in Bassein

Our W. C. T. U. has put itself on the map! On World's Temperance Sunday, in place of the sermon, the President (wife of the pastor,) told about the work of the Union in Burma, and the Vice-President, Mrs. Yin Gyaw, told about the National

Society with headquarters at Evanston, Ill. The latter showed the "Union Signal," the source of her information, and the "Young Crusader," the paper for children. In her talk she also quoted, "Mother love does magic; organized mother love does miracles." Two selections were rendered by a choir of woman and girls.

Our Union organized thirteen years ago has twenty-eight members. The Rupees ninety sent to the treasurer in Rangoon included Rupees fifty, a special offering from these women.

The program given in the "Life Line" for World's Temperance Sunday was carried out in Karen by one group and in Burmese by another. Each group had a W. C. T. U. speaker.

Our women have been keen in raising money that Ma Stella may continue the good work she is doing. She has just been in Bassein three days and aroused much interest among pupils and others. She certainly is a live wire! After speaking five times in the schools she thought she was tired but after her sixth talk given to the Indians she said she was no longer tired!

At our last temperance meeting twenty-five new members signed the pledge, some from the high school but most from Standard III.

In a tobacco census recently taken the following were some of the results:—*Infant Standard*, 5 using pipes, 4 cigarettes; *Standard I*, 5 using pipes, 5 cigarettes; *Standard IV*, 5 using pipes, 8 cigarettes; *Standard VII*, 10 using cigarettes; *Standard IX*, half the boys cigarettes; *Standard X*, 20 boys, (not quite half) using cigarettes. Some have stopped using them.

What would a census in other schools reveal? Are we doing all we can along this line? Could more material be translated? Are we where we were twenty-five years ago when we said it was too late to teach

the older ones, we must win the pupils in school? Was not the Tavoy missionary right in the stand he took against tobacco and betel? If his example had been followed would not the average result in Standard X for the province this year have been higher than 43 per cent? What of spiritual results?

Clara B. Tingley.



Home Letter

It has been some time since we have written for the Burma News. But we read it "from kiver to kiver" in order to hear about our beloved work.

Deputation work kept us busy for awhile and occasional speaking on Burma for our Baptist and other churches, for the W. C. T. U. of the city and state and some B. Y. P. U. work, as well as teaching classes in the teacher training course, make life a busy one for us.

It is rather remarkable that I should be called to the church that used to support Thramu Fairy in Tharrawaddy as well as other girls there before we went to Tharrawaddy in 1918. So you see the church of which I am pastor, the Windom Park Baptist Church, in the north east section of Minneapolis, is a missionary church and long related to Burma. To my amazement Fairy's picture hangs in the church school room. For years, certain young ladies denied themselves things to send to her in Burma. It is to be regretted that Thramu Fairy has not remained with us, for we need trained young women.

This church came within 3 per cent of what we gave last year. As a state we gave about 90 per cent of last year. The country gave about 85 per cent of last year. What the causes of shrinkage are you know already. I think that the society's income will drop below what

it is now. Several large churches in Minneapolis fell below their apportionment this year and caused our decrease, in large measure. Large givers are fewer. Men are being laid off now and faith in the N. R. A. and all the other alphabetical organizations is on the wane.

But the giving few are loyal. Reading of missionary books continues but we lack stories of actual conversion, and changed lives. I see now the great value of keeping up individual contacts with ministers and leading lay-workers.

May God continue to bless you all is our prayer. The Lee Lewises.



Judson College

The enrolment in Judson College has reached a level this year which establishes a record attendance, 323, since moving to Kokine. The accompanying table prepared by Mr. D. O. Smith provides in detail figures according to race and religion. The number of Christians per cent has increased and there are five students who declare their intention to enter the Christian Ministry and are receiving aid from the Harris Fund. Nothing would more fully satisfy our desires for the college than that it should help to provide well-trained, devoted leaders in the work of the Christian Church in Burma.

The increased enrolment has not come without bringing problems with it. Many students come in need of aid. Some seem to feel that there is a magic financial source at the command of the College. This is not so. One of our perplexities is to make ends meet in stretching the Aid and Loan Fund around the circle of those asking for help. Some must be refused. I have wondered if mission stations could do something to obtain scholarship support for students who come to the college from their schools and churches. These may be difficult times to begin such a scheme, but it

would seem that if students coming to the college need financial help, Church or Association scholarships raised locally will have to be counted on to support them more fully than is now the case. Refusing admission or aid is very hard work. We wish that the College were financially able to advance help more freely, but it works within very narrow limits and while we want to encourage every worthy young man or woman seeking higher education, the support of needy students should rest very largely upon the local districts from which they come. Will you please help to distribute this problem by securing local scholarships when some student who needs financial help comes to the college?

Superintendents of schools should note that in June, 1934, a regulation came into force prescribing "Burmese" as a regularly required subject for matriculation instead of "a Vernacular".

It is a genuine satisfaction to welcome back to the college U Hla Bu upon the successful completion of work for which he received the Ph.D. degree from a London University.

G. S. Jury.



Maymyo

We have no great movement to report. There has been much illness, in the three hospitals and in private homes, and several deaths, including a dear little girl of twelve years, named Caroline Anderson who was quite ready to pass into the presence of the Saviour whom she loved.

Owing to reduced appropriation for this Station, it became necessary for Saya Ba Lin, a promising Shan preacher who was greatly needed, to leave us and take work as a colporteur of the British and Foreign Bible Society. We feel his loss keenly, and earnestly hope we may be able to re-engage him twelve months hence.

JUDSON COLLEGE ENROLMENT — 1934 - 35

	RACE						RELIGION						Total	
	Burmese	Karens	Indians	Anglo-Indians	Chinese	Others *	Christians	Buddhist	Hindu	Mohamadan	Others	Women		Men
1st Year No.	39	42	27	7	5	12	80	30	15	7	0	37	95	132
% of Class	29	32	20.5	5.5	4	9	60.5	22.5	11.5	5.5	0	28	72	
2nd Year No.	34	37	19	6	3	4	66	22	12	2	1	23	80	103
% of Class	33	36	18	6	3	4	64	21.5	11.5	2	1	22	78	
3rd Year No.	9	11	5	3	3	7	26	10	1	0	1	19	19	38
% of Class	24	29	13	8	8	18	69	26	2.5	0	2.5	50	50	
4th Year ** and Honors No.	16	9	8	4	8	5	28	15	6	1	0	14	36	50
% of Class	32	18	16	8	16	10	56	30	12	2	0	28	72	
Total Number	98	99	59	20	19	28	200	77	34	10	2	93	230	323
% of Total	30	30.5	18.5	6	6	9	62	24	10.5	3	0.5	29	71	

* Includes - Chins - 5
Mons - 4
Shans - 2
Kachins - 2

** Honors candidates - 2nd Year .. 9
3rd " .. 5

16th July, 1934

D. O. SMITH

He had been a Buddhist priest for seven years, was converted, and graduated from our Theological Seminary. He has a winsome personality and is fervently evangelical.

Three years ago, Government gave us a free deed of a plot of land, at Lashio, one of our out-stations, for a parsonage. The members there subscribed all they possibly could to build the church and are now unable to build the parsonage. If it is not erected this year, 1934, the said plot must revert to Government. We have only Rs. 500 towards the Rs. 1,700 required and are fervently praying for the balance. A parsonage has been erected at Namtu, and we thank the friends who sent gifts towards its construction. We are much in prayer for our Station work and for the four out-stations. God alone knows the depth of the intense longing which is in our hearts for an unprecedented manifestation of His saving power. Let every missionary, of our Society in Burma, pray daily in faith and with child-like glad expectation for a revival this year throughout Burma, for the glory of God and in the everlasting interests of the people of this province, and we shall close the year 1934 with the greatest spiritual harvest known since the work was inaugurated in 1813. "Believe ye that I am able to do this?" "According to your faith be it unto you." Shall we not mingle our prayers with anticipatory thanksgivings for the answer we confidently expect?

Ernest Grigg.



Toungoo — Burma

Probably by the time this is being read our son will have joined the ranks of the Benedicts. He is scheduled to be married on the 7th September "to the only girl in the world." Reports from others who have met her are satisfactory. She is

from a good family, active in church work, a good home worker and has not the social custom of so many of the young ladies of to-day who smoke. We approve of her on all these reports.

Teachers of our jungle schools are having a hard time to meet expenses these days. Three of them are married and have families and they are getting but Rs. 17-4-0 a month and are now five months behind in their salary. It is discouraging to do sacrificial work like this. How they live is more than I can understand. Two of the jungle teachers are being paid from funds which I raise locally or contribute to largely myself, but they are single and it is not so hard for them.

Lewis B. Rogers.



Work for Buddhist Communities Around Pinyinmana

That the visit to Burma in July of Mr. Hodge, Secretary of the National Christian Council of India has given many of us new encouragement for our rural program, was the feeling of those who attended the Burma Christian Council meetings in Rangoon, July 25 to 27.

Mr. Hodge was at Pinyinmana two days during which we spent a Sunday at Shwemyo, taking a motor car and trailer load of our agricultural students to show how we worked in a Burman Buddhist village where we have only a handful of Christians. The brass band and games for bringing the village Buddhist children together seemed a bit new to him. But for a race with the festive spirit and accustomed to dance and have a band for funerals it appears suitable. When we begin by singing hymns at a new village Sunday School we find the children run away or are called off by their parents who are afraid we will make

Christians of them. But when we play games children and parents gather round and join in because they like the fun and then they stay because they like the Christian friends.

After the preaching service, poultry raisers connected with our egg-marketing organization heard Mr. Hodge tell how he had organized village co-operative societies in India beginning with a capital of Rs. 300 twenty years ago which now had Rs. 5000 and a district central co-operative bank which now had several lakhs of rupees.

The village scouts here and in other villages are showing encouraging development. They are the most enthusiastic group in the village. With a boy pulling at each finger I have been led around to see the little vegetable gardens they have started at their homes. Some were only six feet square but they contained half a dozen kinds of vegetables, which were planted in rows and weeded, and were the first of their kind which their homes had seen. The parents shared in the pride and interest, and human life was growing as well as vegetables.

Another group which has shown interest in trying new practices are the village farm demonstrators. Seeds are distributed to selected village farmers to be grown on part of their land according to directions from Pyinmana. Crops which may replace paddy, such as maize, cow pea (Pelun) and mungo bean (Matpe) are receiving special attention. Planting in rows and inter-cultivation is a new practice for them. Improvement comes only very gradually, by inches at the beginning, in all this work to change the practice of young or old. I do not know of any quick or easy way. We select the most progressive individuals in a place easy to reach and visit them repeatedly month by month. If they know we are coming they make more

effort. If the friendly guidance is continued for several years, the community begins to wake up to the success of the new practice. When one community adopts the practice, the news spreads to other communities which become interested.

This past month a group of Burmese men came from a village which our workers had never visited and asked for baptism. They had heard us in our bazaar preaching and bought gospels and read them. We are trying to get them rooted and grounded in true Christian faith and practice and are examining their inner motives.

Please read the Notice of the Annual Workers Institute at Pyinmana, October 2 to 12. A program including the agricultural as well as the religious side is planned. There will be things to see as well as good news to hear. You and your workers will be welcome.

Brayton C. Case.



Moulmein -- Karen

We have just had the pleasure of having the Chaney's for a few days, as he was looking over the Moulmein Mission. He went to Tavoy, and returned in time to see Thra Joseph and me off on a short trip to Kayah village where we baptised some converts.

We started Wednesday noon up the Gyaing, where the river was a flowing lake, some fifteen miles wide in places. Arriving before dark we had a pleasant evening, leaving the next morning in a dugout to visit two villages higher up, where I had not been. Th'Nay G'Ter is the home of Joseph's uncle.

A man there was baptised at the Association two years ago, and is very eager. There is fine interest. I feel a bit diffident at having the best of fare while the Karens, who furnish it have so little, but they seem happy to have us come, and furnish

us their best. Of the eighty houses, twenty are Karen, and three Christian. There used to be a church in the village, of seventy-five members in 1888, but they moved down to the present village of Kayah, or Kawlyan, and Burmans and Talaings took their places.

Friday we went to Yal'Yat finding three Christian houses among thirty. In one of these a woman was "up a miff tree." How it hurts their influence! Because Christians generally have shown such fine character, the world expects much more of them, and rightly. There was much prayer that this disaffection be healed.

Early Sunday afternoon was the baptism in the flooded paddy field. The twenty-four candidates came out three in a group, as we had to go some distance from the bank. One of those baptised was a woman whose mother threatened a disturbance. All was orderly, however, and there is great hope that the mother will soon follow Jesus. What a deep impression it makes when believers follow their Lord in the ordinance of baptism as He commanded. Nothing man has devised can approach it. No one can misunderstand it. "Buried with Christ," and "Risen with Him" means "newness of life."

Monday we were at Kyaingale, a new village with six houses, the oldest, where we stayed, having been up seven years. With a top so low we have to stoop, we had to think of the comfortable mission houses with high ceilings, and room enough so the fishing tackle and farming implements need not be in the living room. How they need better farming ideas, and better ideals!

An old Christian of over eighty years came to say he had found a new convert. He was baptised some ten years ago and has been busy since. Men like this cannot be beaten.—

This fine, working church of Kawlyan is about to build a chapel, and dreams of brick and wood; the work is to be done by themselves mostly, under the direction of a mason and a carpenter. The missionary has the honor to produce the plans, which makes him happy.

A. J. Weeks.



Notice

14th Annual Workers Institute, Pynmana, October 2 to 12, 1934

This is a time to get new inspiration and vision of possibilities and resources for our village work. Government as well as Mission workers from many departments will contribute their experience. Women are invited as well as men. Four persons coming together can get half fare railway concession if I can know a week or more in advance. Board and lodging for 11 days Rs. 5.

Program

- 7-00 — 8-30 a.m. Evangelistic Trips and Inspection of Agricultural Work.
- 8-30 — 9-30 a.m. Bible Study. "Out-standing Teachings in Romans" by Rev. L. B. Rogers.
- 9-30 — 10-30 a.m. "Useful Ways of Doing Christian Work" by B. C. Case.
"A Study of David for Teaching in Vacation Bible Schools," Miss M. Reifsnider, it is hoped will be given during part of these periods.
- 10-30 — 11-30 a.m. Government Agencies Working for Village Uplift. Lectures by Government Officers from different Departments.
- 11-30 a.m. — 2-00 p.m. Breakfast and Rest.
- 2-00 — 3-00 p.m. "Experiences in Village Work" by Visitors. (Sermon Outlines and Story Telling.)
- 3-00 — 4-00 p.m. "Work For Home and Youth" — Scouts, Nature Study, Temperance, Vigilance Society by Prof. F. G. Dickason and Ma Stella.
- 4-00 — 5-00 p.m. "Helps for Village Work in a New Day"—Birds, Insects, Pigs, Cattle, Crops, Gardening, Marketing by F. G. Dickason, W. H. Cummings and B. C. Case.
- 7-00 — 8-30 p.m. Singing, Lectures, Concerts, Cinema Socials.

Brayton C. Case.

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Miss Nona G. Finney
Miss Martha J. Gifford, M.D.
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Rev. & Mrs. J. M. Smith
Rev. & Mrs. M. L. Streeter

Mrs. G. A. Sword
Miss Alice Thayer
Mrs. J. H. Telford
Rev. & Mrs. Harold Young

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Rev. J. E. Case
Rev. H. P. Cochrane, D.D.
Miss J. G. Craft
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.,
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Rev. & Mrs. E. N. Harris
Mrs. O. Hanson
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